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THE CHURCH SCHOOL TEACHER

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The Church School Teacher

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The Bible and Religious Education

By LUTHER A. WEIGLE

THE idea of education is intrinsic to the New Testament. Its books were written that men might know and believe the gospel of Jesus Christ. And their translation into other languages is for this same purpose.

William Tyndale, the first to translate the New Testament into English from the original Greek, clearly stated his reasons for undertaking this great work: "Because I had perceived by experience how it was impossible to establish the lay people in any truth, except the Scripture were plainly laid before their eyes in their mother tongue, that they might see the process, order and meaning of the text."

Throughout Christendom, the sixteenth century was a period of intense activity in the translation of the Bible, and nowhere more than in England. Tyndale's translations were followed by those of Miles Coverdale, 1535; Thomas Matthew, 1537; Richard Taverner, 1539; The Great Bible, 1539; The Geneva Bible, 1560; The Bishops Bible, 1568; The Rheims and Douay Versions, 1582 and 1609; and the King James Version, 1611.

The effect of these translations of the Bible, as described by John Richard Green in his *Short History of the English People,* was tremendous. "England became the people of a book, and that book was the Bible. It was as yet the one English book which was familiar to every Englishman; it was read at churches and read at home, and everywhere its words, as they fell on ears which custom had not deadened, kindled a startling enthusiasm. . . . As a mere

literary monument, the English version of the Bible remains the noblest example of the English tongue, while its perpetual use made it from the instant of its appearance the standard of our language. . . . But far greater than its effect on literature or social phrase was the effect of the Bible on the character of the people at large. . . . The whole temper of the nation felt the change. A new conception of life and of man superseded the old."

In the seventeenth century this new conception of life and of man challenged the absolutism of the Stuart kings, and issued in the enactment by the British Parliament of the Bill of Righets. In the eighteenth century the principles there stated were thought through and lived out here on American soil, and eventuated in our own Declaration of Independence and the founding of the United States of America.

Throughout these two centuries comparatively little was done on the translation of the Bible. The King James Version displaced all others in common use among English-speaking people, and in most other European languages translations made in the Reformation period endured.

A new period of activity began, however, with the nineteenth century. It was stimulated, in the first place, by the great missionary movement which called for translations into many vernaculars. The Bible, or part of the Bible, has now been translated, printed, and published in more than one thousand languages.

A second stimulus, quite as effective as the missionary movement, was the development of Biblical studies. It became manifest by the middle of the nineteenth century that the King James Version had many faults which called for revision. That was undertaken, by authority of the Convocation of Canterbury, in 1870. The English Revised Version of the New Testament was published in 1881, and the American Standard Version, its variant embodying the preferences of the American scholars associated in the work, was published in 1901.

When the International Council of Religious Education, on behalf of the forty Protestant denominations associated in it, accepted responsibility for the renewal of the copyright of the American Standard Version in 1929, it appointed a committee of scholars to have

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Persons and Personality

THE PERSONAL TOUCH is very important. More and more groups are concerned about "Public Relations." The proper contact and impression is quite vital in business. In some stores "The customer is always right." I want to say a word about railroads. You apply it to your church and Sunday school.

In traveling from here to yonder I have been judging railroads from two points of view. The first is the attitude of the conductors and other employees of the road. The second is the equipment on certain runs. Of course, in all of this, these trains will transport a person to his desired destination.

The conductor on road A is a surly individual. He growls and grunts and acts as if he were doing the passenger a great favor even in punching the ticket. The conductor on train B is pleasantly cooperative. He greets each passenger civily. He volunteers information gladly. He tries to do what he can to serve the patrons of that road. One can not help but have an appreciative feeling for road B.

Teachers are "conductors" of their classes in more than one sense. They establish the spirit that prevails. They are courteous and interested or they are grumpy and condescending. However, they represent not merely a human organization, a local congregation, as the railroad employee represents his system. Teachers are God's representatives. The spirit of Christ should be evident in them. Do your pupils see it in you?

A passenger travels on road A. Again and again the equipment is old. The cars are prewar, dirty, uncomfortable. He changes to road B which will take him to the same city. On that line the system places more modern equipment. The seats are softer. The train is cleaner. Which train would you select?

A newcomer in your community wants his family to attend a Sunday school. In many places that newcomer "shops." He goes to one church where the children are herded together after the fashion of a century ago. He goes to another Sunday school which reflects that congregation's deep interest in Christian education. There the facilities and equipment are far superior to the other. The congregation which may have no "competition" in an area can not do its most effective work with grouchy "conductors" and antiquated basements.

R. A. V.

Our Vacation Schools

NEXT to the Sunday school and the confirmation class, the vacation church school has been the most valuable agency of the church and home for educating its boys and girls in Christian knowledge and life.

Fortunately, the statistics show that enrollment in this type of school is increasing. On the other hand, there is a trend toward streamlining the vacation school to the point where it will lose its effectiveness. A week or two of two hours a day is not enough to accomplish what the schools needs to do. Some churches are so interested in saving money that they fail to provide adequate materials and competent teachers. What type of vacation church school would you prefer your children to attend?

We hope this practice will soon be stopped. We hope also that our churches will fully explore the possibilities of providing schools that continue through at least three weeks. Some churches, especially those located in the cities, would do well to offer a story hour, and play and hobby activities four or five days a week through most of the summer.

Family Week

MANY of the most important conferences in all the world are never reported in the press or over the air. They are the informal conferences held in our own homes, usually in the living room or around the dining table. What the average family thinks and decides and does has very far-reaching results not only for the family, but also for the church and nation.

The first full week in May has been designated in the United States and Canada as Family Week. Jews, Catholics and Protestants are observing it, each in their own way, as a time to think, talk, plan and pray about ways in which the family can make a larger and more helpful contribution to the moral and spiritual growth of both young and old.

For Protestants the week culminates in the observance of Mother's Day as the Festival of the Christian Home. Throughout the week the Bible and the family altar deserve a place of renewed importance, not only for more formal family devotions, but also in relation to everyday experiences and activities of normal family life. Church and home must work together in a great calling.

Programs in Sight

By WILBERT E. BENSON

HERE are some suggested ways of introducing a visual aid program in an average church. They have been tested and found effective not as entertainment primarily, but as genuine teaching procedures.

The first attempt at a visual aid program had best take place at a special church festival, such as Christmas, Easter or Thanksgiving. Then, if the experiment is a success, it can be introduced at a convenient time in the regular Sunday school hour.

The leader should be sure of his objective in showing the picture—is it to inform? to inspire to worship? to stimulate discussion? summarize a unit of curriculum material? or to introduce a new series of lessons? This will have an important bearing on the picture to be chosen.

(Naturally, all of the physical arrangements are the responsibility of the leader and must be made prior to class time, i. e., darkening rooms, arranging chairs, testing projector and screen, even previewing the picture in the location.

Motivate the Pictures

When the lights are lowered, the teacher should explain to the pupils what the picture is about and what they are to look for. Difficult concepts are to be clarified *before* the picture is shown. Then any connection with the curriculum material is to be stressed, thus making the picture an integral part of the current lesson units.

When the picture should be shown, there should be as little *talk* as possible, for this is to be a visual presentation. After the picture is over, one should not seek a recapitulation of sequence of events in the picture. Rather, there should be a discussion of how to remedy the problem—if it is a forum film. If the picture has been a "worship" inspirational presentation, a prayer or hymn might be used—permitting the visual sensations to sink deeper into consciousness. Perhaps reading the Scripture reference is good if this is indicated. Then proceed, if there is time, to class for the regular discussion of the day's lesson.

Use a Full Period

A good procedure for using visual aids during the entire period is the following:

Sing two hymns from slides or hymnologues on the screen. Then place an art reproduction of a great master on the screen while the Scripture passage is read. Let prayers be prayed either in unison from the screen or by someone in the audience. Now let another slide-picture be presented on the screen, while someone gives an interpretation of the picture. (Cynthia Pearl Maus' writings are helpful for source material, as are Bays', Bailey's, and Fleming's.) Following this another hymn can be sung from the screen, during which the offering can be taken. The leader then motivates the main film and the showing occurs.

A brief discussion might follow if indicated. For the closing moments all should rise for the benediction and school be dismissed. This will be an unforgettable hour for the pupil and the teacher—if the motivation is right and the whole subject matter is integrated and displayed with finesse.

Students to Participate

To make the session more valuable, it is well to have pupil committees from the departments t plan the program. The pupils like wise can prepare the hymn-slide with the Keystone slide-makin sets in 3¼x4 or they can be drawn by crayon and mounted for presen tation through a Spenser Opaqu projector (an excellent metho since it is so adaptable to expres sional activity). Presumably als they can write the script for th picture interpretation, though thi is a delicate task, for no incongru ous suggestion should be permitte to mar the worship and meditation

Order of Effectiveness

As to order of effectiveness o visual aids the following was sug gested by Dr. Paul Veith of Yal University at the Workshop las summer. They are listed in term of greatest effectiveness: First i order comes the field trip, then ob jects, models, dramatization, pro jected or flat pictures—in this o der. Keeping this in mind th teacher should seek possibilities o this sort—a tour of the church, commentary on worship service, visit to a synagogue or museum. project for model or diorama mak ing is possible. For instance, th manger scene at Christmastim has become an almost indispens ble part of the children's progra

and carries with it the Christmas message indelibly.

Demonstration Technique

As the visual education program advances, each church publishing house will stock not only equipment but complete rental libraries of visual materials.. Many congregations will find it cheapest to buy their own slides and establish their own parish libraries of pictures and film slides. Architects for future building programs will take the visual education requirements into consideration and provision will be made for ventilated, light-controlled auditoriums with electric outlets conveniently located and with built-in amplifiers in the walls.

As a demonstration of the various types of projected visual media a program was prepared recently for the Federated Lutheran Brotherhoods of Rockford, Illinois.

First, a hymn was sung from a hymnal placed in a Spenser Opaque projector. Likewise a passage of Scripture was read in unison from the screen. A filmstrip, "America, Give Thanks," was used, including hymns to be sung, a prayer to be prayed in unison, and the pledge to the flag. Then a picture interpretation was made from a stereopticon slide. This was followed by informal drawings illustrating parables, drawn by members of the audience and placed in the Opaque projector. Now a set of 2x2 Kodachromes illustrating the parable of the good Samaritan was shown. The sound films, "We Too Receive" and "A Woman to Remember," were then shown. This was a visual program.

Visual Vesper

An unforgettable visual vesper was recently held in the writer's church with the following program:

Two hymns on a filmstrip, followed by Scripture reading and prayer. A series of picture interpretations from 2x2 Kodachrome, with guidance from Albert E. Bailey's books. Five pictures were shown in a prayerful manner. Raphael's Madonna, Hunt's Light of the World, Durer's Praying Hands, DaVinci's Last Supper, and Hoffman's Christ in Gethsemane. Then Burnand's picture "Go Preach" was taken from the wall and interpreted.

The main prayer theme was the showing of the 1945 Lutheran World Action filmstrip—not for propaganda purposes, but using each phase of the work as a prayer

theme for silent petitions. The service closed with two hymns on filmstrip and the benediction.

A great variety of program methods and worship services are possible in visual presentations. The teacher must understand, however, that it is just as logical to show only one or two pictures if that is all that the teaching requires to make the lesson clear. This applies particularly to worship centers and lesson demonstration. Let the picture tell the story and aid the teacher in meeting the lesson aim. Many teachers may feel that all the effort of setting up the screen and the projector is wasted if only one or two pictures are shown. Let the lesson determine the method, not vice versa.

Stress Grading

Of especial importance is consideration of grading and children's use of visual aids. For instance, maps are visual aids, but children do not learn to use maps in public school until the fourth and fifth grades. Maps of Palestine, etc., are therefore meaningless to them until they are out of the primary department. Similarly, extreme care must be used in showing moving pictures to children in lower grades, since the emotional reactions may be very surprising to adults.

In many cases silent films are preferable to sound sequences, where teaching values are to be observed. Pace, speed of events, number of scenes shown, length of production, script-writing and musical accompaniment are all matters of experimentation for each budding visual educator to learn. The field is limitless. The whole matter of types of equipment to be recommended together with production methods, technical engineering comments have been omitted in this study.

The main considerations of a visual program can be summarized as follows:

(a) A new era of pedagogical effectiveness is now open to religious educators in so-called "visual aids."

(b) This new field must be approached with communication of meaning as prime consideration and with interest and entertainment as secondary. We must not be carried away by false enthusiasm.

(c) Diligent, consecrated leadership and planning is needed now in order to conserve the great gains which can be made.

When Parents and Teachers Get Together

By CECELIA ANDERSON

HOW can we interest the parents in what the Sunday school is doing? Our church schools are realizing more and more that to have an effective program in the school the parents of the children in the school must understand the program being carried out and must be willing to give co-operation to it in the home. For only a small portion of Christian teaching takes place in the church school; enlisting the help of the home in the Christian teaching program is a must. To provide a time for "talking things over" is a most necessary step in the co-operation between the home and the church.

"Talk is cheap," a familiar saying goes, but conversely, talk is costly when it consumes much time and comes to no good end. I would like to give a slightly different connotation to the phrase "talk is cheap" than that which we usually ascribe to it. I would like to prove how weighty a bit of talk can be if planned for in the right direction. "Talk" is what the Bethel Lutheran Church of Willmar, Minnesota, wanted in regard to their parent-pupil-teacher problems, but they did not want the stereotype "talk" which comes wrapped up in cellophane wrapper, the frozen variety—a speech or lecture on their problem; they wanted a different kind, the fresh, green-growing sort of talk. So they hit on the discussion method of dealing with their problem.

But even the discussion presents difficulties, for people are uncommunicative when they are put in a large group, and the talk shrinks and withers as the meeting progresses with strain. "But there ought to be some solution to such a situation," the Willmar leaders reasoned. "With careful planning well in advance, a panel discussion should answer our needs." In the next part of this article we shall tell you about their discussion that you might see for yourselves how well they solved their problem.

A questionnaire, a set of questions evaluating the results of Christian teaching, had been prepared in advance of the meeting. As a first part of the meeting the parents were asked to answer objectively the question sheet. No name was required on the questionnaire, therefore the parents could answer honestly without embarassment. The set of questions served to stimulate the parents into thinking about the problems in the religious life of their own children: it focused the attention upon results of Christian teaching in attitudes and habits; it gave them an opportunity to examine the effectiveness of teaching materials and methods of the school. One questionnaire was filled out for each child in the family. The question sheet is printed here and is suggestive of what can be prepared:

FIRST OF ALL, please check the department in which your child is enrolled:

—Pre-school (ages 3, 4, 5)
—Primary (Grades 1, 2, 3)
—Junior (Grades 4, 5, 6)
—Intermediate (Grades 7, 8, 9)

THEN, PLEASE CHECK HONESTLY THE ANSWERS TO THE FOLLOWING QUESTIONS:

Place a line under either "Yes" or "No," whichever is honestly your opinion. Remember, no name appears on this sheet anywhere, and this information is sought only in the hope of improving Christian education.

Home Attitudes

1. Does he show an attitude of helpfulness in the home? Yes. No.
2. Does he obey at once in a cheerful spirit? Yes. No.
3. Does he have a high regard for parental authority? Yes. No.
4. Do you find outside activities interfering with home influences to a large extent. Yes. No.
5. Do you check his entertainment carefully (comic books, movies, etc.)? Yes. No.

Social Attitudes

1. Does he make friends easily? Yes. No.
2. Does he keep the friends he makes? Yes. No.
3. Is he inclined to "cool off" quickly in his friendships? Yes. No.
4. Does he show a high sense of loyalty to his friends? Yes. No.
5. Do you find that his gang is often more important than his home? Yes. No.

Personal Habits

1. Does he lie? Yes. No.
2. Does he steal? Yes. No.
3. Has he a temper? Yes. No.

4. Is he lazy? Yes. No.

5. Does he swear? Yes. No.

Religious Life

1. Has he an eager interest in church activities? Yes. No.

2. Does he as a rule attend church service? Yes. No.

3. Does he belong to Mission Band? Yes. No.

4. Does he enjoy religious instruction either in the Sunday school, vacation church school, or weekday school? Yes. No.

5. Does he prepare his Sunday school lessons thoroughly? Yes. No.

6. Does he prepare voluntarily without parental urging? Yes. No.

7. Does he seem to enjoy the lesson material? Yes. No.

8. Do you as a parent feel the lesson material touches actual phases of the child's life? Yes. No.

9. Have you considered the lessons too difficult? Yes. No.

10. Do you help him with his lessons? Yes. No.

11. Are the church services interesting to him? Yes. No.

12. Does he strive to be punctual at church functions? Yes. No.

Any Suggestions? .....

The above questionnaire was used as the basis for the panel discussion. Not all the questions were used, however, but the questions that could be discussed most profitably during the allotted time. Some of the questions listed under *Religious Life* were stressed in particular.

If any discussion is to be successful, it involves the selection of a skillful leader. The choice of the Willmar group for leader was a business man who is not only a parent but a church school teacher as well. Therefore, the leader was one who was well informed on the problems to be discussed and who could see the entire problem from more than one point of view. It is generally understood that others who served on the panel are also informed on some phase of the subject. The members of the panel were not prepared to give any formal presentation of the material, but they were prepared in the sense that the questions which came before them pertained to their own personal experiences, for the personnel of the panel were teachers, parents, and school administrators. About six or eight people served on the panel.

Not only the personnel but also the procedure used will be of interest to you. First, the leader gave a general presentation in a few concrete sentences of the scope and importance of the pro-

blems. From there the discussion was led off by some pertinent questions put to some particular member of the panel by the leader. The questions were not asked just as they appear in the questionnaire. Perhaps the problem was followed up with such questions as, "How has your child been affected by it?" or "How is he likely to be?" "Is the problem serious?" "What are its causes?" etc. The questions, as we stated, were directed to some particular person in some such a way as this, "In what way have you, personally, met this problem?" Then the parents in the group outside the panel were encouraged to make their contribution by some such question as this, "Have any of you had a similar experience, or if not, how did your experience differ?"

Different points of view were called for from the group. The clash of minds is valuable in stimulating thinking. And we want our people to think for themselves, not just drink in passively what someone else has to say. After general presentations or views are given by the panel members, everyone present is encouraged to express his opinion freely. Good sportsmanship is exhibited by participants for each expects to have his opinions weighed and criticized. The discussion becomes like a game, for each play depends upon the preceding play, and no one knows who will speak next or what will be said. No one needs to subordinate his views or feel restricted in expressing them.

It becomes the leader's function to stimulate and direct the actual discussion so that the group will feel free to contribute while the attention is kept focused upon the important problems. Also, it is the leader's duty to summarize the major points upon which the greater number of the group agree, and guide the group in coming to its own conclusion or conclusions.

The parents and teachers of the Bethel Lutheran Church concluded their afternoon recognizing that they had made profitable headway in coming to an understanding regarding their mutual responsibility in the Christian teaching program. The afternoon had been stimulating for there had been a spontaneous interchange of thinking of a creative and active sort. "Talk is cheap," they concluded. "We accomplished a great deal in our panel discussion."

The Unseen Guest

By M. LOUISE C. HASTINGS

AS a visitor at the tables of your friends are you conscious of the Unseen Guest? Do you ever feel a spiritual quality in the atmosphere? Is there harmony among the members of the family? Do you feel a sense of courtesy, kindliness and sacrificial love as you listen and join in the conversation at the table? If the Unseen Guest should appear, would He feel at home? And how about your own home? Are you working toward happy hours of fellowship as you meet day after day at mealtime?

Such questions provoke thought, do they not? In some homes the parents are continually correcting the children throughout a meal. Some parents say "don't" constantly, with hardly a thought about the value of a "do."

It is not to be expected that we build our conversations around God or worship or prayer all the time, but there should be a consciousness of spiritual things, although nothing is said about them. The grace that is said as the family come together to eat should be sincere and give a quality to the fellowship at the table.

What form of grace do you have in your home? Does the father always offer prayer, or do the children share? In our home, the joining together of hands around the table, to make a perfect circle, and the reciting of beautiful thoughts, took the place of any set prayer when the children were young. As they grew older we had silent grace, but always with the clasping of hands. Beginning this spiritual act of having grace at the table when the children are in kindergarten, makes them accept it without a word, for it is customary there to have a simple form of thanks for food given.

The place of the children in a harmonious home at mealtime is different in many families. Not long ago I visited a home where there were two small boys and a two-year-old baby. The boys never spoke except with "please" and "thank you." This was so noticeable and contrary to the customs of today that I asked the mother why they were so quiet.

"Oh, we have decided that it is the best way," she replied. "Otherwise they would take all the conversation and nobody else would get in a word." This does not seem like building constructively. Two generations ago children were "seen and not heard."

Planned and directed table talks are a good solution in handling conversations at the table, especially when there are children. And there are many times, as we all know, when only adults are present when a little "handling" is beneficial!

Do you ever sit at a table where there are constant arguments about one thing or another? Have you ever known mealtime so ruined by boorishness that it was well nigh impossible to pull it to any degree of harmony? There is many a discussion, no matter how trivial, that often spoils a whole meal. We have all met people who delight in taking the opposite side on any subject. There are times when it is wise to say, "We will change the subject now," and then immediately start something different. Often it takes courage to do this, but, when it is necessary, it can be done.

Of course it takes thought and often work to plan our table conversations. When the children are young it is a good idea to play games while we eat. This eliminates any nagging and discipline, the children eat better, and everybody is in a happy frame of mind. It also gives the children an opportunity to share socially as well as to use their minds.

There are many quiet conversational games that will fit into any home program. Among the games suitable to mealtime play are the capping games. To "cap" anything, you use the last letter for the first letter of the next word. Illustrations:—

1. Capping boys' names would be as follows: Start with any name. Stephen (n), Nate (e), Everet (t), Tom, and so on.

2. Capping geographical names: Rome (e), Egypt (t), Texas (s), and so on.

3. Capping cities: Boston (n), New Orleans (s), Salem (m), and so on.

These capping games are delightful with adults, too, not only at table, but at an evening party or in a book club they are interesting. Capping Bible quotations is quite unique. The last letter of the verse becomes the first letter of the next verse, such as "Judge not that ye be not judged" (d), "De-

liver me from evil" (1), "Little children, love one another" (1), and so on. Capping Bible verses often necessitates continued study of the Bible. As quotations are needed they will be memorized, Bibles will be marked, and in many ways the Bible will be better loved from constant use in searching for new passages for this game. Capping poetry is also interesting and capping book titles, as well as capping book characters.

Capping Bible verses and capping book titles may be made a game to be played alone by one person and thus fill many weary hours for those who are obliged to live within themselves a great deal. Provide a blankbook and a pencil and do the "capping" by writing the verses or titles. It is a game that may be carried along from week to week, with never the same verse or title. I have done this, so I speak from experience.

For very small children who can not read, the games of naming boys and girls names, naming animals, and so on are enjoyed for table talk. Little folks love guessing Mother Goose. Can you write verse? Then make up some Mother Goose riddles, such as

Who saw a wolf? She was dressed in red,
She visited grandmother sick in bed?

Or give them simple Mother Goose quizzes, such as

1. Who fell down and broke his crown?
2. Who went to bed without his shoe?
3. Who sat on a wall?
4. Who would eat no fat?

There are all sorts of "thinking games" that families will enjoy as table games, such as: (1) I am thinking of a bird (giving description). (2) I am thinking of something in this room that is blue. (3) I am thinking of somebody in a book. For older children the game of "I am a character" is fun. They ask all kinds of questions until the answer is forthcoming.

There are other ways of having happy table talks than by playing games. If the mother will plan beforehand topics for her own use, she will be able to keep interesting conversations going without anybody realizing that she is carrying along activities with a competent hand. Very often the father will co-operate in such table conversation.

Another suggestion is on Sundays to ask each member of the

family to bring in a Bible verse to read around the table. Bible games might be played on Sundays at dinner or supper, and Bible quizzes would be another angle.

In an atmosphere as would naturally result from these carefully planned conversations, the Unseen Guest would understand that, in simple ways like these, the steps of progress for the kingdom of God are being taken!

Prayer and Its Answer

By VICTOR E. BECK

THIS poor man cried, and the Lord heard him, and saved him out of all his troubles." Here is a practical commentary on the assurance given in another Psalm: "And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."

It is very natural that the questions should be asked, Does prayer do any good? Is it worth while to pray? Does God answer prayer? There may be those who are saying to themselves, "I have prayed, but it does not seem to do any good." On the other hand, there may be those who in a rather glib and superficial way glory in the assurance of answered prayer.

Both attitudes need caution and understanding. Prayer is perhaps one of the most perplexing exercises of the believer, and ye prayer can become one of his mos glorious experiences.

But we must beware of a tend ency which seems to insinuate it self in life almost imperceptibly and which can do much harm This tendency is apt to be undul supported in times that are fraugh with abnormal physical danger We have already heard many re ports about miraculous ways i which God has answered praye and brought rescue and delive ance. While we must not plac any limitations upon what an om nipotent God can do, and whi we rejoice in every manifestatio of faith in God, we must, neve theless, utter a word of caution.

An examination of the unde lying motive of much prayer w

reveal the fact that it is based on the thought of receiving some personal favor, or some escape from difficulty or danger. In other words, there is a selfish motive in much of what goes for prayer. While we do not question that God may hear even such prayers, and answer them, it may be asserted that they do not reach the highest level of prayer. They do not breathe the spirit of the Saviour who, suffering the agonies of Gethsemane, and conscious of what the morrow had in store, prayed, "Not my will, but thine, be done."

There is true prayer, and such prayer will have an answer. For in our thought about prayer we must remember that it may be necessary for an all-wise God to say, "No," to our petitions, and to understand that even the "No" is an answer, as it was for the Saviour. Then we comprehend the meaning of the statement: "Nothing lies beyond the reach of prayer except that which lies outside the will of God."

The problem will become clearer to us, if we accept the simple explanation to the question, "How does God fulfill his promise to hear prayer?" in the words familiar to most of us, "God fulfills his promise to hear prayer by giving us in his own time that for which we pray, or else that which is better and more useful."

When there is such an approach to this vast and difficult question, then we shall also receive from our prayer life the help and the blessings we crave. Of some things we may be absolutely certain: God will always answer affirmatively the prayer that our sins be forgiven for the sake of Christ, if our prayer is sincere. God will always say, "Yes," to our prayer for help to fight against temptation. God will always grant our petitions for strength with which to meet the tasks and the problems of life. God will always hear us when we pray for those qualities of soul which make us better Christians.

In the final analysis, these are the important answers to prayer, because they have eternal values; and the highest values are the eternal ones, and not those which are concerned with gifts or favors which, at best, are but temporary. In this light we can more clearly understand the statement: "He who rises from prayer a better man is answered."

Here is the way God answered one man's prayers: "He asked for

strength that he might achieve; he was made weak that he might obey. He asked for health that he might do greater things; he was given infirmity that he might do better things. He asked for riches that he might be happy; he was given poverty that he might be wise. He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God. He asked for all things that he might enjo life; he was given life that h might enjoy all things. He ha received nothing that he asked for but all that he hoped for. Hi prayer is answered. He is mos blest."

Thus it is our privilege to pra on in the assurance that in way which we can not fully fathon God answers prayer. We pray on humbly, gratefully, and gladly.

Lord, what a change within us one short hour
Spent in Thy presence will prevail to make—
What heavy burdens from our bosoms take,
What parched grounds refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stand forth in sunny outline, brave and clear;
We kneel how weak, we rise how full of power!
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy, and strength, and courage, are with Thee?

—Archbishop Trench.

Workers' Forum

By HORTENSE HAGE STORVICK

What the Sunday School Superintendent Expects of His Pastor

MR. CARSTEN RONNING, comptroller of the Continental Bank and Trust Company and superintendent of United Lutheran Sunday School, Oak Park, Illinois, was assigned the above topic. "I dislike the topic very much," said Mr. Ronning, "because, as you will see from what I have to say, I believe we as superintendents have no right to expect anything from our pastors." This resumé brings out the major premise of his talk, namely, *The pastor is called by a divine call to shepherd the congregation.* If he has strength and talent for Sunday school work, fine, but the superintendent is *primarily* responsible for the Sunday school. The pastor is human. He does not have every talent.

Those talents he has should be well placed; he should not try to do everything. Some people expect a pastor to be a leader, a planner, a man of great imagination, a musician, an organizer, a friend of all, and a shepherd of souls—all at the same time!

A great leader is one who studies his co-workers, learns their strong and weak points, and uses their strong points to the best advantage, shielding their weak points.

Where in the Bible does it say the pastor must be a leader in every field?

Percentage of successes in the ministry is higher than in the business profession and other walks of life.

Everything should be done *to keep the pastor from* doing many things. The quiet type of soul shepherd is the best pastor.

Find the pastor's talents and use them. One good pastor I once observed teaching a class was sermonizing with vision in his eyes, while the pupils were all but jumping out the window. That pastor was not made to teach.

We must cease expecting a pastor to do everything. Analyze what he can do best and let him do it.

Next to the superintendent's wife, the pastor is his best friend.

Mr. Ronning had asked various

Chicago Sunday school superintendents to state what they would like their pastor to do. Here are some of their answers, with Mr. Ronning's comment below each:

1. Teach the Bible Class.

   Perhaps your pastor gives all he can in his sermons. To teach a class in addition may be asking too much.

2. Make the Boards of the congregation give more support to the Sunday school.

   That's not the pastor's job. It's the superintendent's business to get acquainted with the Boards himself.

3. When he makes calls, encourage parents to help children with their lessons.

   Perhaps that can easily be done if other matters are not paramount in the call.

4. Give more brief inspirational addresses at teachers' meetings.

   Again, this depends on the scope of his pastoral duties and his strength.

5. Provide good books for teachers to read.

   That's the superintendent's business.

6. Allot two district meetings to Sunday school work.

   Our superintendents' association co-operates fully wi the district board.

7. Arrange for co-operative Su day school advertising.

   That's the superintenden job.

8. Personally visit and greet ea class on Sunday mornings.

   Not every pastor's schedu permits this.

9. Provide all Sunday scho teachers.

   Superintendent and the l cal Board of Parish Educati must work with the pastor this.

10. Bring to teachers' meetin the latest developments Sunday school work.

    How do you know that t pastor has more time for th than his superintendent?

11. Visit every home once a yea

    Good, but pastor can not it all unaided.

12. Give publicity to the Sunda school at every opportunity.

    Here, too, the superinten ent's job is to be on the ale

Is Your Congregation Conscio of the Sunday School?

Most of us know that in t many congregations the Sunda church school is taken for grante not rating much attention or i

terest from anyone but the pastor, officers, and teachers.

Among the ways of arousing parish education interest are these:

1. Installation and consecration of officers and teachers at the regular morning worship.

2. Sunday school news and notes regularly in the weekly bulletin.

3. Display of Sunday school texts and the materials in the narthex.

4. Parent-teacher meetings.

5. Teachers' calling at homes.

6. Carefully executed children's programs.

7. Children appearing before auxiliary groups in the congregation, presenting what they are learning in the Sunday school. For instance, some pupils could explain church symbolism to the Brotherhood.

Every Teacher a Personal Worker

"Every Pupil *Growing Up in the Living Faith* of His Baptismal Covenant" should be the indelibly written aim in the mind and heart of every Lutheran church school teacher. Therein lies the purpose of every class session. Hence every teacher must be concerned about the personal faith of each of his pupils.

To assist earnest teachers in this basically important work, our publishing house has several excellent books on this subject.

Dr. Carolus P. Harry of the United Lutheran Church Board of Education staff has had years of fruitful service in personal work among college and university students, the products of Lutheran Sunday schools. In an excellent folder entitled, *Personal Work,* he shares these thoughts and experiences:

"About one-half of the students whom I have interviewed lack vital Christian faith, although most of them have been catechized and confirmed. The faith of many is formal. They do not rely on God; rather they rely on their own strength or ingenuity. They do not regulate their lives according to His will as known to them; rather they seek worldly prominence and success or at best some efficiency in service to society. The dominant motive of serving God in all of life is lacking. 'God is not in all their thoughts.' Much of what they do, innocent in itself, is sin because it does not spring from faith, but from the 'desire of the flesh and of the mind.' Often they are 'alienated from God and without hope.' Childhood beliefs have gone. Manhood's faith has not replaced them. College days are the

days when youth receives its final 'set.' Will it be for God or mammon? Personal work will often decide.

"To write of personal work is always dangerous, because each must develop his own technique fit to his own personality and the needs of the men with whom he works. My usual procedure is based on the idea that I want to lead all persons who commit themselves utterly to God through Christ in devoted faith. I begin with general conversation developing sympathetic viewpoints and enabling me to learn something of the background of experience and outlook on life of the person with whom I am working. If the conversation turns to religion, the way is clear. It is easy to turn it this way by asking about church connections and church work at home. If no favorable turn in the conversation develops or none can be induced easily, I take advantage of one of those breaks in talk which are bound to come and deliberately introduce it.

"I begin by saying, 'I would like to ask one or two personal questions, if I may.' Assent is always given with interest. Then I ask: *'Do you know God?'* If my man has vital faith the answer in the affirmative comes immediately and with assurance. If he does not have vital faith, he will hedge or counter with a question such as, 'Just what do you mean?' In either case I go right on with my second question, which is: *'Have you given yourself to God?'* Here again the person with vital faith will reply promptly and with assurance in the affirmative, often citing some special experience of grace.

"Those without vital faith again counter with questions. Then I explain by saying something to the effect that if we really want to make the most of our lives, it must be by doing what God wants us to do. No one who believes in God ever questions that proposition. Some who have lost faith in Him say right here that they do not believe in Him or they have given that up. Then my task is to discover what has led to unbelief and to try to lead to faith. And so I press on the inquirer the need of complete commitment, enabling God to direct the life as He wills.

"I go on by saying: 'If you want to get rid of the sins and weaknesses which prevent you from being what God and you yourself want you to be, you must give up to Christ as you do to a doctor and let Him take your sins and you

sinful desires away. He can do this only when you yield to Him unconditionally and trust Him unreservedly.' I ask, 'Have you done that?' If the answer is no, I say: 'Will you?' Sometimes they say I have tried to. Some say I have never thought of it in that way. Some are afraid to trust Him. They think He will ask too much. They have been so much more impressed with the demands of the law than with the promises of the gospel that they are actually afraid to yield to Christ. So as the difficulties develop each is met, relying on the guidance of the Holy Spirit.

"If my man has vital faith, I ask 'Are you bringing some one else to Christ?' Many have vital faith who do not share it, who being saved themselves forget that our Lord wants us to go out representing Him in offering the gift of Life in Him to others.

"Note that the whole interview moves on the plane of the practical and volitional with a minimum of the theoretical. Doubts never arise when faith is ardent. When faith has been chilled by unfaithfulness or weakened by carelessness, wilful sin, or falsehood accepted as truth, doubts come.

"Do not fear to approach students in this way. Very few resent a serious and sympathetic conversation about Christ and the soul's health.

"When a student has been brought to God and gives himself up to Christ it is important to teach him to develop his spiritual life by regular prayer and Bible study, by constant attendance on the means of grace, by association with other Christians, by humble service as Christ shall lead, by keeping conscience clean and sensitive through ready obedience and confession when faults occur and by seeking in his turn to win others.

"No ministry is more fruitful and none so satisfying and thrilling as individual personal work."

Is Sunday Church School Just "Kid Stuff"?

Robert, age 15, should see grown-up men and women in Sunday church school classes, shouldn't he? Else how can he help but get the idea that Sunday school, learning God's truth, is just for children?

If Robert is in a congregation where space does not permit the adult classes to be seen from his High School Department, he should certainly know that there

are adult classes in session. If the adults gather for their Bible study on a weekday evening, he should be aware of that.

Why? So that every Robert and every Jane knows that one never "gets through" learning God's truth, that it is a lifelong process.

How many adult Bible classes are there in our congregations? Would we blush to know how few?

"But Pastor Hasn't Time on Sunday, and There's No One Else to Teach an Adult Class!"

Have you heard that? What an indictment of the great "Church of the Open Bible," the Lutheran Church! In a congre gation 20-30-40 or more years old not *one* adult who is enough c a Bible student to lead others i the study of God's Word! Thre ways out are herewith suggested

1. A midweek Bible study clas meant primarily for adults an taught by the pastor.

2. Convincing a respecte Christian in the congregation tha he or she should *find* time to d the study necessary to lead othe into the riches of the Word in Sunday morning class.

3. Organize a class without teacher, a group willing to lea together with one as chairma From such a group, an interest leader should develop.

When Charles V retired in weariness from the greatest throne in the world to the solitude of the monastery at Yuste, he occupied his leisure for some weeks in trying to regulate two clocks. It proved very difficult. One day, it is recorded, he turned to his assistant and said: "To think that I attempted to force the reason and conscience of thousands of men into one mould, and I cannot make two clocks agree!"

Havelock Ellis.

Activities in the Field of Christian Education

By I. O. NOTHSTEIN

A Well-Organized Program. In Indianapolis the Protestant churches have put into operation a program of religious education on released time in 82 grade schools of the city and in 34 of Marion County. Children of the fourth grade will go to the nearest church for one hour each week to study the "Life of Jesus" with the Bible as the textbook. Only forty per cent of the pupils in these schools were enrolled in Sunday schools prior to this time. In the schools now opened an enrollment of from 97 to 100 per cent has been reported. Ten full-time teachers are being employed in addition to the supervisor and a business manager who will give half-time to the project. Educational requirements for teachers are the same as in public school. In addition teachers must have training in religious education, a deep conviction of the evangelical faith, and loyalty to the church. Each teacher will meet 22 to 24 classes a week. Their salary basis is the same as that in the public schools.

A budget of $32,924 has been adopted for 1946, and is being subscribed by the churches, according to the following schedule: Thirteen cents per member on the basis of church membership, nine cents per member on the basis of Sunday school enrollment. Schools will be opened in all districts of the city and county whether the churches in those districts are or are not able to support the plan financially.

* * *

Confirmation Class Project. A little booklet has just been published which reveals that a Lutheran pastor, the Rev. S. J. Rude of Lake Alma, Sask., Canada, has made it a practice for many years to encourage the members of his confirmation classes to make a special study of some subject related to the Christian faith and life, such as Baptism, Bible Reading, Confirmation, Prayer, The Lord's Supper, etc., and to record his or

her findings in a notebook. Discussion of such topics, on a purely informal basis, forms a part of the weekly session with the pastor.

The booklet referred to contains material selected from the notebooks, most of it given without change, in their own language; and copies may be obtained from Pastor Rude at twenty-five cents each.

* * *

Schools for Pastors and Laymen. During the month of February occurred one of the most notable educational events of the Lutheran Church in the United States. For the first time in history representatives of the American Lutheran Conference, the United Lutheran Church in America and of the Missouri Synod united in arranging a nation-wide series of Lutheran seminars. These seminars were held in 37 cities all over the country. Three speakers addressed each seminar, one each of the speakers being from the American Lutheran Conference, the United Lutheran Church and the Missouri Synod, respectively. Attendance at the sessions was open to clergy and laity, with the evening sessions planned especially for laymen. Local committees, having representatives from each of the general bodies, planned th programs and had charge of th promotion and other details with in each area.

* * *

A Year of Emphasis on Christ ian Education. "Plans are now i preparation," we read in *Advance* "at Gustavus Adolphus as well a the other colleges of the Augusta na Synod for the program o Christian education emphasis. Mo vies and kodachrome slide lecture will be available for church group who desire them. Student an faculty delegates will be sent t churches throughout the Confer ence. The entire music faculty o Gustavus Adolphus College wil take part in the program. Thi program will give emphasis to th Christian ministry of music."

A "School of Life" Experimen The Augustana Church of Minne apolis has been trying out a nev phase of Christian education dur ing recent months, with encourag ing results. The program com bines a weekly supper and socia hour with a worship service and Bible study so as to serve both th youth and the adults of the con gregation.

"The supper and the social hou were followed with a discussio period conducted during the fir

part of the evening with the junior level studying 'Orientation to Self.' The senior-high level or high school league studied 'Orientation to Life.' The post-high level or senior league were much interested in a Bible Doctrine course taught by the pastor of the church, Rev. Vernon Serenius.

"The program also includes a worship service followed with a Bible study for the adult level." The objectives were to lead every young person to a conscious knowledge of Christ and his personal Saviour, providing Christian fellowship, worship and instruction. The first term continued for ten weeks with an average attendance of over 300.

The Bible and Religious Education

From page 2

charge of the text, and authorized this committee to make further revision if that should be deemed necessary. After extended investigation, experimentation, and debate, the conclusion was reached that there is need for a thorough revision of the Version of 1901, which would stay as close to the Tyndale-King James tradition as it could, in the light of our present knowledge of the Greek text and its meaning on the one hand, and our present understanding of English on the other.

The Council authorized this revision in 1937, and the work has been pursued vigorously since that time. The Revised Standard Version of the New Testament is published today, February 11, 1946. Work upon the revision of the Old Testament is a bit more than two-thirds done, and will take about four years more. Thirty-one scholars have served upon the Committee which is responsible for the revision; they have had the counsel of an Advisory Board representing the denominations, and the effective help of the chairman and general secretary of the Council, who have served as ex-officio members of the Committee, charged with special responsibility for matters of general policy, finance, and public relations.

Unlike its predecessors, the Revised Standard Version has no extended preface, explaining and defending the lines along which the revision has proceeded. That is done in a small book entitled, *An Introduction to the Revised Standard Version of the New Testa-*

ment, written by the members of the New Testament Section, and designed to help the general public to understand the main principles which have guided their work. This has been widely distributed, and I assume all have access to it. I will not attempt to repeat, or even to summarize, what is there said.

Let me say simply that revision of the English translation of the New Testament is necessary for four main reasons:

(1) Because the King James Version was based upon a Greek text that was corrupt, containing the errors that had crept into it through centuries of manuscript copying. We now possess many more ancient manuscripts, and are far better equipped to determine what was the original wording of the Greek text.

(2) Because the Revised Versions of 1881 and 1901, while based upon a sounder Greek text than the King James, and translating this text more faithfully and accurately, are mechanically exact, literal, word-for-word translations which follow the order of the Greek words, so far as this is possible, rather than the order which is natural to English.

(3) Because the discovery, sinc the revisions of 1881 and 190 were made, of a great body of pa pyri dealing with the everyday af fairs of life in the early centurie of the Greek era, has furnishe scholars with new resources fo understanding the language of th Greek New Testament.

(4) Because the meaning o many English words and phrase has changed greatly since the Kin James Version was made. In th Bible we are dealing, not merel with an historical document to b preserved, or with a classic o English literature to be admired but with the Word of God. An men need the Word of God in ou time and hereafter as never be fore. That Word must not b disguised in phrases that are n longer clear, or hidden unde words that have changed or los their meaning. It must stand fort in language that is direct and plai and meaningful to people today

The present Committee was no bound by its charter to the reten tion of Elizabethan English, a its predecessors were. And w found ourselves faced with a ma jor question: Shall we continu the use of the second person sin gular, "thou," with its correlativ forms, "thee," "thy," thine,

nd the verb endings "-est" and -edst"? That question remained nsettled in 1932, after two years f discussion, the last vote on the ubject being a tie. When the work vas resumed in 1937 two years nore of debate and experiment en- ued before the decision was final- y reached to use these forms only n language addressed to God, and lsewhere to follow modern usage. The "-eth" and "-th" forms for erb endings in the third person re not used at all.

In general, the Revised Stand- rd Version uses the simpler orms, as "to" for "unto," and on" for "upon." "Enter into" s "enter." The "so" is omitted rom "whosoever," "whatsoever," nd the like. "According as" is imply "as." "Insomuch that" is so that." "Of" becomes "by," vhen the actor or agent is denot- d. Jesus was baptized "by John" ather than "of John," and empted "by Satan" rather than of Satan." Such phrases as "on is wise" and "set at nought" and ch words as "privily," "where- ," "whereby," "thereabout," and divers" are replaced by modern quivalents. In punctuation, and in e use of quotation marks, modern sage is followed.

The order of the words in the sentences is direct, and as far as possible, inverted sequence and suspended clauses are avoided. We have sought to give a translation that will be easy to read aloud and in public, and that will convey the meaning to the hearer as it goes.

The question has been asked: "Is this a new translation, or simply a revision of the former versions?" It is not a new translation, in the sense that Moffatt and Goodspeed made new translations, without regard to the well-known phrases of the Tyndale-King James tradition. Our commission was to revise the English New Testament, taking the American Standard Version as a base, and changing it only where it was deemed necessary in the interest of accuracy, clarity, directness, and simplicity. Yet the Revised American Standard Version is, in effect, a new translation, for three reasons. The first is that no adequate revision can be made except upon the basis of as thorough study of the Greek text, and as careful procedure in putting its meaning in English, as would be required in the case of a new translation. The second is that we have used the new resources afforded by the papyri for understanding the vocabulary and grammar of the New Testament.

The third is, as already noted, that we did not feel bound to maintain the peculiar forms of Elizbethan English in which the King James Version is cast.

Yet that does not mean that the Revised American Standard Version has been cast in "the language of today." On enthusiastic inquirer has already raised the question whether we have made Paul speak in terms of "the atomic era." To which the answer is an emphatic No! The history of the translation of the Bible into English is strewn with the wrecks of misguided efforts to put it into the ephemeral phrases which were the current fashion. Here are some examples from a translator of about one hundred years ago: "When Elizabeth heard the salutation of Mary, the embryo was joyfully agitated" (Luke 1. 41). "Falling prostrate, a violent internal spasm ensued, and all his viscera were emitted" (Acts 1. 18). "Festus declared with a loud voice, Paul, you are insane! Multiplied research drives you to distraction" (Acts 26. 24).

We have resisted the temptation to use phrases that are merely "the language of today," and have sought to put the message of the New Testament in simple, enduring words that are worthy to stand in the great tradition of Tyndale and the King James Version. But we have never used a word, so far as I know, in an obsolete or archaic meaning; we have tried always to use words in the meanings that they have today.

The King James Version was itself a revision rather than a wholly new translation, and it kept felicitous turns of phrase from each of its predecessors. We have done likewise. It will be an interesting study to see how much has been kept in the Revised Standard Version which goes back, not simply to the King James Version, but to those upon which it drew. To give only a few examples that have chanced to catch my eye, we have kept from Tyndale such phrases and sentences as: "You cannot serve God and mammon" (Mt. 6. 24); "Consider the lilies of the field, how they grow" (Mt. 6. 28); "where two or three are gathered in my name, there am I in the midst of them" (Mt. 18. 20); "he came to himself" (Lk. 15. 17); "a prophet has no honor in his own country" (Jn. 4. 44); "It is more blessed to give than to receive" (Acts 20. 35); "do evil that good may come" (Rom. 3. 18); "the unsearchable riches of Christ"

Eph. 3.8); "out of darkness into is marvelous light" (1 Pet. 2. 9).

We have been asked such questions as: Is the Revised Standard Version meant for children? Or is it meant for young people? Is it a version of the New Testament which is meant for the schoolroom? To which the answer is No. It is not meant for children specifically, or for young people, or for the schoolroom. And yet the answer is Yes. It is meant for every one, for young and old, for people generally, for people in every situation, for the schoolroom and for the pulpit, for private devotions and for public worship.

We do not imagine that the King James Version will cease to be used because this revision has been made. We have no thought, moreover, of discontinuing the publication of the American Standard Version. Each has its use, the first as a great literary and religious classic, and the second as a meticulously literal word-for-word translation. It is our hope, however, that the Revised Standard Version may quickly come to be used by ministers and by people generally, for reading and meditation, for teaching, preaching, and Christian religious education, and in public and private worship. Of one thing I am sure. The Revised Standard Version has more value for Christian religious education than any other version. I earnestly hope that it will be adopted immediately for use in our Sunday schools, public schools and weekday schools of religion. We sorely need this direct, vital phrasing of the Word of God in language that can readily be understood by the people of our time.

Small Callers

By LOUISE PRICE BELL

"HERE come David and his mother—hurry and put the vase out of his reach. And move that little figurine somewhere. He'll start for them the first thing." So cautioned my sister, in whose home I was visiting.

Two minutes after David and his mother had entered the living room, I understood her apprehension. Had David been alone, Anne could have quietly and easily shown him that these things—as well as the many others that he handled while there—were not toys to be played with. But it is a bit awkward to correct a child in front of a parent, particularly

when the parent is apparently unconscious of any fault on the child's part.

The wise parent does not take her children calling unless they have been properly taught, unless they know and understand that they should not handle other people's property, except when invited to do so. Of couse, some well-meaning persons say, "Don't worry about the children. There's really nothing in the house that they can hurt." By saying this, they make the parents' and future hostesses' positions even more difficult.

Besides this, it is not fair to a little child to take him calling very often. It is natural and right for him to feel the urge to be busy every minute—to want to move about and to do things with his hands. It is very hard for him to sit still and to refrain from touching the things within his reach.

If there are children in the home where a mother wishes to call, she need not hesitate to take her child if her friend suggests it; the children can play together. Under other circumstances, if necessity forces a parent to take a small child with her when making a call, she should take also some quiet game or one or two toys that he has not seen for a long time. Then, after the greetings are over, she can get him settled with an interest of his own. A box of small design blocks, a pegboard, a book of paper dolls, or beads to string will keep a child busy for a long time.

I know a very sweet old lady who has a chest under the bay window in her dining room. The chest is the delight of all the children in the town whose mothers take them to call upon her—and how they do love this Mrs. Small! In the chest are all sorts of things that children enjoy—puzzles, crayons, picture books, washable dolls, and quite often a new toy wrapped gaily and put in for a surprise. These toys, which have been collected for a long period, vary from time to time, so they always delight the children. This is one home where parents always feel free to take their children, for the very fact that Mrs. Small has the chest shows that she not only wants the children to come but understands that they should not be asked to sit inactive all the time their elders are talking.